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HISTORY

OF THE

Central Square Baptist Church,

EAST BOSTON,

WITH THE

ARTICLES OF FAITH,

CHURCH COVENANT,

AND

List of the Members.

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Constituted August 14, 1844.  
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D BOSTON. CENTRAL SQUARE BAPTIST CHURCH.
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HISTORY OF THE CHURCH.

THE field assigned to this Church is more honored in its historic memories than in its name. From the early days of Colonial history, Noddle's Island was a refuge for the oppressed. Here the eccentric but humane Maverick opened his hospitable door to give shelter to such as he thought had unjustly fallen under the displeasure of the resolute magistrates of Boston.* Here nearly a generation later, the little band of Baptists, who laid the foundation of the first Church of our faith in this city, obtained a quiet retreat from the interference of the civil authorities, and on the Sabbath made a sanctuary of the house of Mr. Gould, then the only resident upon the island. Nearly two hundred years thereafter, and the number of habitations had not increased. The population first began to multiply in A. D. 1832, when the East Boston Company commenced its operations; since which time numbers and wealth have continued rapidly to accumulate. The date of the commencement of this Society is eleven

* The Episcopalian Maverick of East Boston was in 1635 forbidden "to entertain strangers," lest they should be of a heretical turn.

years later, when the population had grown to about four thousand, and when religious societies, viz. the Maverick, Universalist, Methodist Episcopal and Roman Catholic, had planted themselves here and struck their roots into this virgin soil. Twelve years have passed, and we have now a population of more than seventeen thousand inhabitants, nine religious societies, and a rapidly increasing population.

The first measures taken to form a church was early in the summer of 1843, when an inquiry was started by a brother Nason which led to a careful investigation into the number of persons belonging to Baptist churches in various places residing here, from which it was ascertained that there were not fewer than forty Baptist members. Denied the privileges which they had enjoyed at their spiritual homes, they naturally and mutually sought communion with one another, held social meetings in their private dwellings, and united in a hearty fellowship, the memory of which has not yet lost its fragrance. These private privileges created a desire for those more public. An offer of a Hall for public worship, made by the East Boston Wharf Company, was accepted, and fitted for the use of a congregation in Oct. 1843, just in season for the performance of the funeral rites of the excellent brother Nason, in whose house the first meeting had been held.

Before entering upon an undertaking involving so great a responsibility, and one to which the brethren felt themselves unequal, a committee of brethren here was chosen to meet a committee of brethren from the city churches, to consider the propriety of an attempt to establish Baptist preaching here. The answer of the churches

by their Committee was dated Sept. 2, 1843, and reads thus :—

“Voted, that we recommend to the brethren in East Boston to go forward in their undertaking to establish a Baptist interest in that place; it being understood, however, that this committee do not hereby pledge the several churches to which they belong to any pecuniary aid in the enterprise.”

Some at the time were fearful that we should subtract unduly from the strength of the churches on the other side; but it was the very general opinion that a church was needed here, and ought to be formed without delay. Looking back upon our natal hour, it is pleasant to remember that we were not born in a tempest of unfraternal dissensions, nor cradled in the lap of luxury, nor dandled upon the fostering knee of any mother church; but that the call of God was distinct for us to commence and come into a peaceable possession, and that necessity taught us the true wisdom of going alone as soon as we were able, and even when in consequence of weakness we were compelled to stagger a little.

Public services were immediately commenced, and Rev. Hiram A. Graves, then Editor of the *Christian Reflector*, was engaged to supply the pulpit one year. Measures were taken to form a church, and early in the next summer the names of those proposing to unite in the formation were obtained. Articles of Faith and a Covenant were adopted Aug. 14, 1844, and Nichols Litchfield and Reussalaer Barker, elected deacons. A Council composed of brethren from seven of the churches in the city, the church in Chelsea, Cambridgeport and Hingham,

met Nov. 7, of the same year; and after the usual examination voted to proceed to a recognition.

The services upon that occasion were conducted as follows:—Reading of the Scriptures by Rev. J. W. Ohmstead, of Chelsea; Prayer by Rev. J. W. Parker, of Cambridgeport; Sermon by Rev. Baron Stow, of Baldwin Place; Prayer of Recognition by Rev. William Hague, of Federal st.; Right Hand of Fellowship by Rev. Rollin H. Neale, of First Church; Charge by Rev. Robert Turnbull, of Harvard st.; Prayer by Rev. Sereno Howe, of Hingham.

The church was now fairly established. The onerous duties and feeble health of Mr. Graves, forbade the continuance of his labors beyond the term of his engagement; and he found a convenient and satisfactory way of release by introducing his venerated father, who received an invitation to settle as the pastor of this church at a meeting held Oct. 25, 1844.

This was shortly after accepted. While a cheerful and animating prospect was opening before the church, a sudden calamity overtook us. The Hall which had been fitted up with great care, and at an expense of nearly \$600, took fire very early in the morning of Jan. 14, 1845, and with every thing in it was burned to the ground, making a total loss to the Society. "*Cast down, but not destroyed,*" the next Sabbath found us worshipping in the Maverick Hall, where we sojourned during four brief months, and then in consequence of the demolition of the building, we were compelled again to remove. The truly catholic Maverick Society afforded us a convenient place of worship for three months longer, until a new

Hall was erected on the former site, and into which we entered, tenants without an abiding place.

Ever since we have looked back upon that as a golden opportunity for building; but the pecuniary feebleness of the Society hindered the effort, and the sympathy awakened by our misfortunes evanesced without affording us a substantial profit.

The external growth of the church had hitherto depended upon accessions from other churches, but in the winter and spring of 1847, a time of spiritual refreshing was enjoyed, and about thirty were added unto the church from the world. After a probation of nine years, the genuineness of the greater portion of those conversions is attested by the sincere and Christian lives of the converts.

While the church was in its prosperity, there was given to it that "thorn in the flesh" of all the churches—the removal of the pastor. After a ministry of three years Mr. Graves handed in his resignation of the pastorate, June 7, 1847. Because he had decided that it was his duty to remove, the church, with great reluctance, consented, and he went to Methuen, carrying with him the affection of the church, and the respect of the community in this part of the city.

Then succeeded the unpleasant experience of a shepherdless flock extending through six months, but which was finally terminated by extending an invitation to Rev. Miles Sanford, recently of Chicago, Ill., to become pastor. He accepted, and the services of his installation were held Dec. 26, 1847, when Rev. T. F. Caldicott preached the sermon, Rev. R. H. Neale gave the hand of fellowship, Rev. J. Blain charged the candidate, Rev. N. Colver the

church, and Rev. J. Banyard offered the prayer of installation.

The current of history runs smoothly along through the next two years, with no other marked occurrence than the now familiar one of change; reminding the church perpetually of its homeless condition. The necessity of leaving the Hall in 1849 set the church to negotiating for a building which might serve as a permanent place of worship. The result of all the deliberations was the removal to a new chapel, more commodious, and finished with special reference to the wants of the church and society. The Winthrop Block in which the church worshipped gave it a name by which it was known for more than two years. At the dedication of this new chapel Aug. 19th, 1849, Rev. H. A. Graves preached his last sermon to this people. Long an unwilling exile from his loved country in consequence of ill health, he returned from Jamaica in hope of continuing in this vicinity. His fond hope was disappointed. Again he retreated from the rigors of our climate, tarried a few months away, and despairing of life, returned home the next summer to die. His strength gradually declined until Nov. 3d, 1850, when in a firm hope of a blessed immortality he peacefully expired at the house of his father, at Bristol, R. I. His sepulchre is now with us in the beautiful shades of the Woodlawn Cemetery.

The experiment of the "free seat" system had been made before the last removal, but the success did not equal the expectations formed of it, and on entering the new chapel it was abandoned and the customary method of renting pews resumed. Under encouraging prospects the Society moved onward, prospering in the enlarged

accommodations and in the hearty confidence existing between pastor and people. A year more filled up its circuit, and then came the repetition of the former trial. Mr. Sanford handed in his resignation in Jan. 1851, not because he had become disaffected towards them, but as the record says, "expressing and cherishing a good feeling towards the church and society." He accepted an invitation which had been presented to him by the church in Gloucester, and his labors closed with us in January, 1851.

The removal of Mr. Sanford chilled somewhat the expectations of the society. The usual effects of the destitution of a pastor followed, prostrating the energies, and scattering the members of the congregation. After an interval of five months, our present pastor, Rev. James N. Sykes, then of Chelsea, accepted an invitation to settle with us, and commenced his labors the first of July, 1851.

The dearth which had sadly afflicted many of the churches for several years, was in the Spring of 1852 gladdened with refreshing showers. Our loved Zion shared in the very general favor. Souls were quickened into life, and the Lord added to the church a number who, we trust, will be found among the blessed.

The long felt want of proper accommodations for social meetings and for the Sabbath school, the embarrassment arising from the necessity of paying annually a large rent, and the serious reluctance of strangers coming into our neighborhood to identify themselves with a Society owning no place of worship, united in one plea to persuade to a revival of the enterprise of building. The subject was brought before the Society in a meeting held April

6, 1852, and it was there decided that an effort should be made. There seemed to be no other alternative than either to build or to yield to the discouragements and dissolve the Society. There were too many pleasant associations connected with the past and too strong a conviction of the importance of the field, to yield submissively to the last; and there seemed to be wanting the pecuniary ability requisite for so important and onerous an undertaking. No place, adequate to the accommodation of the Society, could be discovered which did not involve so great an outlay as to place it quite beyond their power to attempt it.

During two years succeeding, the subject was in almost constant agitation; subscriptions were raised, and with entire unanimity the site was agreed upon, and the purchase of the lot we now occupy was effected. By a special act of incorporation, the name was changed to that of the *Central Square Baptist Society*, adapting it to the new location. At length, in the Spring of 1854, the prospects brightened. The subscription was brought up to about \$16,000, and the liberal offers of an individual to furnish a loan for the remainder of the cost, induced the Society to adopt a plan and conclude the contract for building; and early in the spring, the Committee appointed to superintend the building were instructed to commence the work. Services were held at the laying of the corner stone in May; an address was delivered by the Pastor, and prayer was offered by Rev. J. M. Graves; with the usual ceremony of depositing documents relating to the Society and the city government. The work proceeded rapidly, and in September we were permitted to enter and occupy the basement, animated with the

pleasant feeling that we had at last arrived at a home. Since the preceding April, the Society, being under the necessity of vacating the chapel which they had occupied for more than four years, had worshipped in the house of the Maverick, now a second time they having presented us with liberal offers of accommodation and granted them gratuitously.

Among the pleasant reminiscences of that period we place these tokens of Christian courtesy, which in addition to that which we improved, were extended to us by the Meridian St. Methodist, and the Unitarian Societies. During this period of changes which often prove disastrous, the congregation generally remained united, and with cheerful unanimity endured the inconveniences and sustained the responsibilities.

Owing to an unusual and unexpected pressure in the business community, the resources on which the Society had placed reliance were cut off, and this awhile threatened serious embarrassments in the autumn of this year. But the resolute zeal of a few individuals met the crisis, and the work went on without the least interruption, until in the early part of the ensuing April the work was completed.

The house was publicly dedicated to the worship of God April 4, 1855. On that occasion the Church were gratified with this unusual sight:—All who had served them as pastors since the formation of the church, were present, and by them the services of the dedication were principally performed. They saw the consummation of what they had long and devoutly wished.

The house is built in the Lombardie style of architecture—having its tower apart altogether from the main

building, but connected with it by a circular lean-to and surmounted by a spire rising one hundred and fifty feet above the level of the pavement. Its dimensions are, in the extreme length, 108 feet; width, fifty-five feet; main building, seventy-eight feet. It contains one hundred and eighteen pews, and in all its arrangements is chaste, convenient, and in all respects well adapted to the wants of the Church and Society. The entire cost of the land, building and furniture, is about twenty-eight thousand dollars.

Very soon after the dedication of the house, the seal of divine approbation seemed to be laid upon these labors, and an interesting revival of religion commenced. The minds of the entire congregation seemed to be penetrated with a quiet but powerful influence, and week after week witnessed the hopeful conversion of a very interesting portion of the congregation, thirty-five of whom were added to the Church by baptism.

With these advantages the Society has gone along prospering, gaining in numbers and mutual attachment, and readily and heartily coöperating in whatever demands are made upon it. The want of a respectable and convenient place for garnering the sacred dust of our dead has just been supplied at an expense of several hundred dollars, and a beautiful lot been purchased and neatly enclosed with an iron fence in the Woodlawn Cemetery.

The Sabbath School has steadily prospered and increased until it now numbers something over three hundred and fifty members, and is supplied with an efficient Board of Officers and faithful Teachers.

GENERAL REVIEW.

Few words will suffice respecting our general aim and conduct thus far. We have endeavored to retain our allegiance to Christ; knowing no Master but Him, and persuaded that the true position of the disciple is that in which he refuses "to go beyond the word of the Lord, to do less or more"; trusting in his merits alone as the condition of pardon, and striving to obtain from his fulness the life of the soul; and expecting the day when a second time he will appear without sin unto salvation.

Up to the present time we have lived in peace among ourselves and with our neighbors. By mutual concession and by a charitable construction each of the other's acts, we have kept free from intestine broils, and have proved that it is both good and pleasant for "brethren to dwell in unity."

Decided as we always have been in our convictions of truth, and feeling bound to maintain "the faith once delivered to the saints," we have never been involved in quarrels with others of the great household of faith, being persuaded that "the wrath of man worketh not the righteousness of God." Nor have they ever encroached upon our religious rights, or done aught to disturb the harmony of good neighborhood. On the contrary, when necessity has pressed heavily upon us, when discouragement hung over our prospects, they have come forward not only with words of cheer, but, proving the genuineness and sincerity of their words, they have translated them into substantial acts of kindness. For the second time we have enjoyed the hospitality of the Maverick Church and Society, and have had presented to us

the same liberal offer of accommodation by three other churches and societies. We propose to continue this friendly religious commerce not by abdicating our convictions, but by courteousness to them ; by being as tender of the rights of their consciences and as respectful towards their notions of duty, as we are earnest in our own hearts and decided in our own minds. We shall not deplore it, if, looking upon you from the abodes of the happy, we may witness among you the fulfilment of the Saviour's prayer, already long delayed :—"THAT THEY MAY BE ONE EVEN AS WE ARE ONE."

In view of our past history, we are encouraged to offer the prayer, "Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us ; and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it."

SUMMARY OF DOCTRINES.

IT having pleased the great Head of the Church to give us that favor with the people which has obtained for us not only a name among the churches of Christ around us but also a place in the community, and granted to us a convenient house of worship under circumstances peculiarly pleasing and with evident tokens of the propitious smiles of our Lord and Master, we have felt it an incumbent duty to declare our Covenant and Christian Fellowship as a body of Christ and bearing the name of the CENTRAL SQUARE BAPTIST CHURCH. With the *heart* man believeth unto righteousness : so with the *mouth* confession is made unto salvation. We therefore declare what we believe to be an outline of the true Christian doctrine.

I. We believe that the Holy Bible is a book composed by men who acted under supernatural inspiration ; that it is a perfect standard of faith and guide of Christian conduct, and therefore the authoritative judge in all questions of religious doctrine.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. i. 1, 2. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17. For the prophecy came

not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 21. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Pet. i. 10, 11. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. Acts i. 16.

II. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed himself as the Father, and the Son, (or the Word,) and the Holy Ghost,—the same in respect to divine essence, whatever distinction there may be in some respects,—and supremely worthy to be loved and revered, obeyed, confided in and praised.

Hear, O Israel; the Lord our God is one Lord. Dent. vi. 4. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he. Dent. xxxii. 4. The Lord God merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. Ex. xxxiv. 6, 7. For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. xi. 5. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Jno. i. 1-3, 14. I and my Father are one. Jno. x. 30. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Jno. v. 23. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. 1 Jno. v. 7.

III. That man was created holy, but, by wilfully violating the law of his Maker, he fell from that state : in consequence of this by nature, there is in him no holiness ; we are all inclined to evil ; and, in that all have sinned, all are " children of wrath," justly exposed to death and other evils, temporal, spiritual and eternal.

And God said let us make man in our image after our likeness. So God created man in his own image, in the image of God created he him, male and female created he them. Gen. i. 26, 27. Of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die. Gen. ii. 17. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. Gen. iii. 6, 7. Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned ; by the offence of one judgment came upon all men to condemnation. Rom. v. 12, 18. The whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds and bruises and putrefying sores. Is. i. 5, 6. What then ? are we better than they ? No, in no wise ; for we have before proved both Jews and Gentiles, that they are all under sin ; as it is written, There is none righteous, no, not one ; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips ; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways ; and the way of peace have they not known. There is no fear of God before their eyes. Rom. iii. 9-18. And you hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. Eph. xi. 1-3.

IV. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus

Christ, the eternal Word who miraculously assumed our nature, was made under the law, suffered, bled and died, who bare our sins in his own body on the tree and "whom God hath set forth to be a propitiation through faith in his blood," having "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and that those only who receive the gift of faith and repentance in him will be finally saved by his atonement.

Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way and the Lord hath laid on him the iniquity of us all. For the transgression of my people was he stricken. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. He hath poured out his soul unto death; and he was numbered with the transgressors and he bare the sin of many and made intercession for the transgressors. Is. liii. 4-12. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Matt. xvi. 21. Who his own self bare our sins in his own body on the tree. 1 Pet. ii. 24. For when we were yet without strength in due time Christ died for the ungodly. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. That as sin reigned unto death, so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord. Rom. v. 6-21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have

sinned, and come short of the glory of God ; being justified freely by his grace, through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sin, that he might be just and the justifier of him that believeth in Jesus. Rom. iii. 21-26. He that believeth on him is not condemned ; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son, hath everlasting life ; and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him. Jno. iii. 18.

V. That all who truly obey the Gospel, “ were chosen in Christ before the foundation of the world,” by Him who sees “ the end from the beginning ;” and that, in consequence, not of their own merit, but of God’s own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever repent and believe, as every one ought to do.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit. Jno. iii. 5-8. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. Jno. xv. 16. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience. 1 Pet. i. 2. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love ; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. i. 4, 5, 11. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called,* them he also justified ; and whom he justified, them he also

glorified. What shall we then say to these things? If God be for us, who can be against us? Rom. viii. 28-31. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to the purpose of election might stand, not of works, but of him that calleth;) it was said unto her, the elder shall serve the younger. Rom. ix. 11, 12.

VI. That nothing can separate true believers from the love of God; but they will be "kept by the power of God, through faith, unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ, till the close of life.

My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand. Jno. x. 27-29. You, who are kept by the power of God, through faith unto salvation. 1 Pet. i. 5. For I am persuaded that neither death nor life, nor angels nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38, 39. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ Phil. i. 6. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25.

VII. That a Christian Church is composed of believers who have been baptized, who are united in fellowship, whose duty it is to observe the ordinances and to preach the gospel, and that each company of believers so organized is an independent body, and equal to the discharge of all the duties devolving upon a church. All the officers necessary to its highest well-being are bishops or pastors, and deacons.

Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and

in breaking of bread, and in prayers. Acts ii. 41, 42. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. xviii. 17, 18. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 1 Cor. v. 4, 5, 11, 12, 13. And from Miletus he sent to Ephesus, and called the elders of the church. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts xx. 17, 28. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them. Acts vi. 5, 6.

VII. That the only proper subjects of baptism and the Lord's Supper, are professed believers; that baptism is administered only by immersion; and that it is, by scriptural example, a prerequisite to communion at the Lord's table.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father; I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire. Matt. iii. 5-11. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the

remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Acts viii. 12. Then they that gladly received the word were baptized. Acts ix. 41. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. Acts xvi. 32-34. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. Acts xiii. 36-39. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 3-5.

IX. That, according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's day or Christian Sabbath, and that it is our indispensable duty to assemble ourselves together on that day and publicly to worship God.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, Jno. xx. 1. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi. 2. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Jno. xx. 19. I was in the Spirit on the Lord's day. Rev. i. 10. And after eight days

again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Jno. xx. 26. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. x. 25. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts xx. 7.

X. That there will be a resurrection of the just and the unjust; and that the Lord Jesus Christ will come a second time to judge both the living and the dead; when those who shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall have truly repented and turned to God, relying solely on the merits of him who suffered "the just for the unjust," will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions with fulness of joy; so shall they be forever with the Lord.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Jno. v. 28, 29. And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. xxv. 46. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. Mark xii. 25. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. I Thess. iv. 14-17. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if

Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. xv. 12, etc. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. vii. 14-17. Wherefore, comfort one another with these words. 1 Thess. iv. 18.

C O V E N A N T .

As we trust that we have been brought by divine grace to receive the Lord Jesus Christ, and to give up ourselves to him, so we do now, relying on his gracious aid, SOLEMNLY COVENANT WITH EACH OTHER, AND ENGAGE: That we will walk together in brotherly love, as becomes the members of a Christian Church; that we will exercise an affectionate care and watchfulness over one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will not neglect closet and family worship, and will endeavor to bring up such as may, at any time, be under our care, in the nurture and admonition of the Lord, and seek by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will rejoice at each other's happiness, and endeavor with tenderness and sympathy, to bear each other's burdens and sorrows, and will visit and assist each other in sickness and distress; that we will live circumspectly in the world, "denying ungodly and wordly lusts," setting a worthy example, and remembering that, as we have been voluntarily buried by baptism and have been raised up from the emblematical grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; and that according to our ability and opportunities we will, as faithful stewards of the Lord, contribute cheerfully of our substance for the maintenance of a faithful evangelical ministry among us, and to preach the Gospel in its purity and power *to the whole human family*; and that through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

S T A T E D M E E T I N G S .



The Weekly Prayer and Conference Meeting is held on Wednesday evening.

The Monthly Covenant Meeting is held on the Friday evening preceding the Communion Sabbath, and two weeks after this is the regular Monthly Meeting of the Church for business.

The first Sabbath evening in each month is observed as a Concert of Prayer for Missions, and the third Sabbath evening for the Sabbath School.

The Annual Church Meeting is held on the second Friday evening in January.

The Annual Collection for the relief of the widows and orphans of deceased Baptist Ministers is taken on the Sabbath preceding the meeting of the Association.

The Ladies belonging to the Church and Congregation hold their social meetings in their room in the basement of the Church, the first Thursday in each month, to which all persons worshipping with them are invited, for the purpose of promoting mutual acquaintance.

RULES CONCERNING ABSENT MEMBERS.



1. Any member of this Church removing from Boston, and not intending to return, should request a letter of dismission to some other Baptist Church, as soon as he becomes located.

2. When from any cause this is omitted, or when a member has removed with the intention of returning after a season, such person is required to report himself to the Church within three months from the time of leaving, with a statement of his place of residence, and his observance of Christian obligations, &c. This is to be repeated at least twice in a year during his membership with us.

3. When any member has been absent one year, and failed to comply with these rules, it shall be the duty of the Clerk to address an official letter to him with a copy of the rules enclosed, asking early attention to the same.

4. The Pastor, Deacons and Clerk, shall constitute a committee whose duty shall be carefully to revise the list of members once a year, in January, that the Church may not fail in its duty to any of its members.

5. The Church wish it to be placed distinctly before each member of the Church, that it is expected that each individual will conscientiously assist in supporting the gospel at home, and spreading it abroad according to the means given him, notwithstanding he may be separated from us, for so long a time as his membership is retained with us.

HISTORICAL CATALOGUE
OF THE
MEMBERS OF THE CHURCH.

PASTORS,
JOSEPH M. GRAVES,
MILES SANFORD,
JAMES N. SYKES.

DEACONS,
NICHOLS LITCHFIELD,
RENNSELAER BARKER,
JAMES CHARTER,
WILLIAM S. WILDER.

OFFICERS OF THE CHURCH.

PASTOR,

JAMES N. SYKES.

DEACONS,

NICHOLS LITCHFIELD,

JAMES CHARTER.

CLERK,

HIRAM A. STEVENS.

TREASURER,

BRADFORD L. CROCKER.



HISTORICAL CATALOGUE.

Original Members.

HIRAM A. GRAVES,	RHODA M. PHILLIPS,
MARY H. GRAVES,	PHINEAS COLCORD,
NICHOLS LITCHFIELD,	ELIZA R. COLCORD,
ANNA C. LITCHFIELD,	WILLIAM S. PORTER,
SUSAN WOODS,	LYDIA BRAGDON,
RENNSELAER BARKER,	MEHITABLE NASON ROOP,
HARRIET BARKER,	ANGELINA STURTEVANT,
MARY PORTER,	STEPHEN P. DEXTER,
FRANCIS HOLMES,	JAMES E. BARRELL,
NANCY M. B. HOLMES,	REBECCA BARRELL,
BENJAMIN PEIRCE,	MARTHA TOWER,
SARAH A. PEIRCE,	BETHIAH HARDING,
JOSIAH W. KENFIELD,	SUSAN CHASE,
CATHERINE KENFIELD,	CHARLES F. DICKENSON,
LINUS A. PHILLIPS,	ELIZA DICKENSON.

HISTORICAL CATALOGUE OF MEMBERS.

Name.	Manner and date of connection.	Manner and date of separation.
Abbott, Sarah A.	L. Aug. 1850,	
Achilles, Henry L.	L. Jan. 1849,	D. Mar. 1850.
Achilles, Caroline	L. Jan. 1849,	D. Mar. 1850.
Allen, Gaius	B. April, 1847,	* Oct. 1851.
Ames, Joseph	L. Dec. 1845,	D. Mar. 1849.
Ames, Mrs. J.	L. Dec. 1845,	D. ^{pt} Mar. 1849.
Anderson, Lydia L.	B. May, 1852,	D. ^l Mar. 1855.
Andrews, David	B. Sept. 1855,	
Arbuckles, Sarah J.	B. Dec. 1853,	
Armstrong, Joseph	L. Feb. 1849,	E. April, 1855.
Armstrong, Jane	L. Feb. 1849,	* 1849.
Austin, Samuel	L. June, 1855,	
Austin, Jane	L. June, 1855,	
Averill, Eliza P.	L. June, 1856,	
Barker, Dea. Rennselaer	L. Aug. 1844,	D. Feb. 1852.
Barker, Harriet	L. Aug. 1844,	D. Feb. 1852.
Barrell, James E.	L. Aug. 1844,	
Barrell, Rebecca	L. Aug. 1844,	
Barrett, Jonas P.	L. Mar. 1853,	
Barstow, Charles W.	B. May, 1855,	
Bateman, Nancy F.	B. June, 1855,	
Beardmore, Joseph	L. July, 1854,	D. July, 1855.
Beardmore, Maria	L. July, 1854,	D. July, 1855.
Beauchamp, Abby P.	L. Sept. 1851,	

NOTE. B. stands for baptism ; L.—letter ; *—died ; D.—dismissed ; E.—excluded ; S.—secluded.

Name.	Manner and date of connection.	Manner and date of separation.
Bennett, Eliza	L. Dec. 1854,	D. Nov. 1855.
Bickford, Dorothy	B. Dec. 1852,	.
Blake, Mercy	B. Aug. 1845,	D. Nov. 1846.
Boswell, Thomas	L. July, 1851,	D. Nov. 1855.
Boswell, Ann	L. July, 1851,	D. Nov. 1855.
Bragdon, Lydia	L. Aug. 1844,	
Bragdon, Perley G.	B. May, 1847,	
Bragdon, Joseph J.	B. Dec. 1851,	
Bragdon, Sarah G.	L. Jan. 1852,	
Brigham, Lucretia	B. July, 1848,	
Brown, Josiah P.	L. Mar. 1848,	
Brown, Sarah F.	B. Dec. 1852,	
Brown, Deborah E.	B. May, 1855,	
Burnham, Joseph P.	L. Nov. 1849,	E. Nov. 1854.
Burnham, Sarah	L. Nov. 1849,	
Burrows, Jane	L. Jan. 1850,	
Caldwell, Daniel W.	B. May, 1847,	
Campbell, Ellen	B. June, 1855,	
Chandler, Judah	L. June, 1855,	.
Chandler, Mary A.	L. June, 1855,	
Charter, Dea. James	L. May, 1851,	
Charter, Mary B.	L. May, 1851,	
Charter, James W. II.	B. June, 1855,	.
Charter, Mary A.	B. June, 1855,	
Charter, Charles M.	B. June, 1855,	
Charter, Francis H.	B. May, 1855,	
Chase, Susan	L. Aug. 1844,	
Chase, William	L. Aug. 1845,	D. Nov. 1846.
Chase, Eunice	L. Aug. 1845,	D. Nov. 1846.
Chase, Almedia	B. Dec. 1852,	
Clarke, Charlotte S.	B. Mar. 1847,	
Coleord, Phineas	L. Aug. 1844,	* Nov. 1853.

Name.	Manner and date of connection.	Manner and date of separation.
Colcord, Eliza R.	L. Aug. 1844,	
Cole, Nathan	L. April, 1845,	D. Nov. 1846.
Cole, Rebecca	L. April, 1845,	D. Nov. 1846.
Cole, Dorothy	L. April, 1845,	
Cole, John M.	B. April, 1847,	
Cole, Milford	B. May, 1847,	
Collins, Sarah P.	L. July, 1846,	
Collins, Mary	L. Jan. 185 ,	* Sept. 1853.
Cooper, Sarah P.	L. April, 1852,	
Cooper, Emma M.	B. Feb. 1852,	* May, 1852.
Cooper, Eustace J.	B. April, 1852,	
Copeland, Rachel W.	L. Mar. 1854,	
Cottrell, Louisa A.	B. May, 1855,	
Crocker, Bradford L.	B. Mar. 1848,	
Crocker, Sylvia W.	L. June, 1856,	
Cunningham, Elizabeth	L. Mar. 1855,	
Cushing, Everett	B. May, 1855,	
Cushing, Harriet	B. May, 1855,	
Cushman, Francis F.	B. April, 1847,	
Cushman, Hannah C.	L. April, 1847,	
Cutler, Samuel B.	L. Oct. 1851,	
Cutler, Jane B.	L. Oct. 1851,	
Dale, James	B. June, 1855,	
<i>Davis, Rev. George W.</i>	L. Feb. 1849,	D. 1856.
Davis, Julia	L. Feb. 1849,	D. 1856.
Dexter, Stephen P.	L. Aug. 1844,	D. Aug. 1848.
Dexter, Betsey R.	B. Mar. 1847,	D. Aug. 1848.
Dexter, Stephen F.	L. Jan. 1851,	
Dexter, Betsey R.	L. Jan. 1851,	
Dickenson, Charles F.	B. Aug. 1844,	
Dickenson, Eliza	L. Aug. 1844,	
Dunbar, Henry	L. June, 1855,	

Name.	Manner and date of connection.	Manner and date of separation.
Dunbar, Phebe	L. June, 1855,	
Duncan, Mary M.	B. May, 1855,	
Eastman, Joseph L.	L. April, 1852,	
Eastman, Clara A.	L. April, 1852,	
Eldredge, Sally	L. Feb. 1847,	S. 1855.
Ellis, Almения B.	B. May, 1855,	
Fernald, H. B.	L. July, 1846,	D. Nov. 1853.
Fernald, M. C.	L. July, 1846,	D. Nov. 1853.
Flint, Pamela	B. Dec. 1852,	
Folsom, Hannah F.	L. July, 1846,	D. Oct. 1847.
Foster, Judith	B. April, 1847,	
Foster, Judith	B. April, 1847,	
Foster, Sophia B.	B. May, 1852,	
Frasier, Elizabeth	B. May, 1856,	
Gay, George	B. April, 1847,	E. Nov. 1849.
Gibbons, William	L. Mar. 1854,	
Glover, Elisha V., Jr.	L. July, 1851,	D. Sept. 1852.
Gove, Warren	L. Sept. 1849,	D. 1850.
Gould, Andrew F.	B. Mar. 1847,	E. Nov. 1855.
GRAVES, REV. JOSEPH M.	L. Feb. 1845,	D. Sept. 1847.
Graves, Susanna	L. Feb. 1845,	D. Sept. 1847.
GRAVES, REV. HIRAM A.	L. Aug. 1844,	* Nov. 1850.
Graves, Mary H.	L. Aug. 1844,	* April, 1856.
Graves, Adoniram J.	L. Feb. 1845,	
Graves, Abby E.	L. Sept. 1845,	
Graves, Andrew F.	L. Feb. 1845,	D. May, 1853.
Graves, Stella A. S.	L. Feb. 1845,	D. Sept. 1847.
Gruber, Henry	L. June, 1853,	
Gruber, Eleanor	L. June, 1853,	
Gruber, Sophia A.	L. May, 1856,	

Name.	Manner and date of connection.	Manner and date of separation.
Gullefer, Briggs	B. May, 1855,	
Gullefer, Thankful H.	B. May, 1855,	
Haven, Paul	L. Mar. 1848,	D. May, 1848.
Haven, Mary	L. Mar. 1848,	D. May, 1848.
Harding, Bethiah	L. Aug. 1844,	
Harding, Sylvia J.	B. April, 1852,	D. Mar. 1856.
Hargrave, Sophia	L. Oct. 1854,	
Haskins, Sarah	L. Oct. 1854,	
Hathaway, Samuel	L. June, 1855,	
Hathaway, Susan	L. June, 1855,	
Hewes, Lavinia S.	L. May, 1852,	D. Dec. 1853.
Hill, Zeliinda	L. April, 1847,	
Hodsdon, Sarah	L. Mar. 1856,	
Holden, Jesse	L. Sept. 1845,	
Holden, Mary	L. Sept. 1845,	
Holmes, Francis	L. Aug. 1844,	
Holmes, Nancy M. B.	L. Aug. 1844,	
<i>Howell, George, Jr.</i>	B. Mar. 1847,	
Jones, Ann Maria	L. May, 1855,	
Kellar, Hannah	L. Mar. 1855,	
Kenfield, Josiah W.	L. Aug. 1844,	D. Mar. 1856.
Kenfield, Catherine	L. Aug. 1844,	D. Mar. 1856.
Kidder, Hannah S.	L. Jan. 1850,	
Lake, Samuel A.	L. Oct. 1845,	* Sept. 1851.
Lake, Mrs. S. A.	B. May, 1847,	
Leonard, Esther	L. Sept. 1845,	
Lewis, David	B. Mar. 1847,	s. Jan. 1856.
Litchfield, Dea. Nicholas	L. Aug. 1844,	
Litchfield, Anna C.	L. Aug. 1844,	

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Name.	Manner and date of connection.	Manner and date of separation.
Litchfield, Lawrence,	B. April, 1847,	D. Jan. 1853.
Litchfield, Allyne	B. April, 1847,	
Litchfield, Davis	B. April, 1847,	
Litchfield, Eliza E.	B. April, 1847,	
Littlefield, Rhoda	L. Feb. 1852,	* Mar. 1854.
Lloyd, Uriah	B. Dec. 1853,	
Longley, Eleanor	L. Feb. 1846,	D. Mar. 1848.
Lufkin, Sarah F.	B. June, 1852,	
Marshall, Sophia	B. June, 1855,	
Mason, Sarah T.	L. Oct. 1847,	
McKay, Mary C. L.	B. April, 1847,	
McKay, Fanny	B. Sept. 1850,	* Oct. 1851.
McCrory, David	L. Mar. 1849,	s. Jan. 1856.
McPherson, Harriet	L. May, 1852,	
Mendum, Abigail H.	L. Aug. 1850,	
Moore, Sarah E.	B. May, 1855,	
Morgan, Ann	B. June, 1852,	
Morse, Mary E.	B. May, 1855,	
Morse, Elizabeth P.	B. Sept. 1855,	
Morton, Mary G.	B. Dec. 1851,	
Morton, Francis F.	L. Mar. 1856,	
Nichols, Samuel R.	L. Nov. 1853.	
Nichols, Mrs. S. R.	L. Nov. 1853,	
Norris, Cyrenia S.	L. Mar. 1854,	
Oberg, John	B. May, 1855,	
Oberg, Mary A.	B. July, 1852,	
Parker, Ira	L. April, 1847,	E. Oct. 1854.
Parker, Maria D.	L. April, 1847,	
Peaslee, Mary J.	L. Sept. 1851,	

Name.	Manner and date of connection.	Manner and date of separation.
Peirce, Benjamin	L. Aug. 1844,	D. Sept. 1855.
Peirce, Sarah A.	L. Aug. 1844,	D. Sept. 1855.
Perkins, Susan S.	L. July, 1854,	
Perry, Amelia	B. June, 1855,	
Phillips, Linus A.	L. Aug. 1844,	
Phillips, Rhoda M.	L. Aug. 1844,	
Phillips, Sidney	L. Sept. 1848,	D. May, 1855.
Pickering, M. S.	L. Mar. 1848,	D. May, 1849.
Porter, William S.	L. Aug. 1844,	
Porter, Mary	L. Aug. 1844,	
Porter, Amanda	B. Sept. 1850,	D. May, 1856.
Porter, Mary A.	B. May, 1852,	
Prosser, William	L. Dec. 1854,	
Prosser, Mary	L. Dec. 1854,	
Prosser, Ann	B. Sept. 1855,	
Prosser, Emma	B. June, 1855,	
Prosser, Mary	B. May, 1855,	
Reed, Augustus	B. May, 1847,	D. Nov. 1855.
Reed, Susan A.	L. Dec. 1845,	D. Nov. 1855.
Reed, J. Hervey	B. May, 1847,	D. Feb. 1855.
Reed, Cornelia H.	L. May, 1855,	
Richardson, J. Q. A.	L. June, 1853,	
Roop, Christopher	B. June, 1855,	
Roop, Melitable N.	L. Aug. 1844,	
Ruggles, Mrs.	L. Dec. 1854,	D. May, 1856.
Russell, Betsey S.	L. Nov. 1844,	
SANFORD, REV. MILES,	L. Dec. 1847,	D. Feb. 1851.
Sanford, Sophronia A.	L. Dec. 1847,	D. Feb. 1851.
Seamans, John S.	B. June, 1855,	
Seamans, Mary	B. June, 1855,	
Seamans, Elizabeth	B. June, 1855,	

Name.	Manner and date of connection.	Manner and date of separation.
Seaver, Susan H.	L. June, 1846,	
Sherburne, Lucy W.	B. April, 1851,	
Simonds, Charles W.	L. Sept. 1845,	D. May, 1853.
Simonds, Martha D.	L. Sept. 1845,	D. May, 1853.
Smith, Joanna C.	L. Sept. 1855,	
Snyder, Mary	L. Dec. 1848,	D. Mar. 1850.
Soper, Lois	L. Oct. 1845,	D. Aug. 1846.
Spalding, Mary	L. Dec. 1847,	D. June, 1849.
Sparrow, Josiah	L. Sept. 1853,	
Stevens, Hiram A.	L. Aug. 1845,	
Stevens, Maria F.	L. June, 1852,	
Stevens, Sally	L. Sept. 1845,	* April, 1854.
Sturtevant, Angelina	L. Aug. 1844,	
Swett, Samuel	L. May, 1852,	
Swett, Almira	B. May, 1852,	
Swett, Levi	B. April, 1847,	
Swett, Mary T.	B. June, 1852,	
SYKES, REV. JAMES N.	L. July, 1851,	
Sykes, Caroline S.	L. July, 1851,	* Dec. 1855.
Taylor, Sophronia	L. June, 1852,	
Thomas, Dorothy	L. Oct. 1847,	
Thompson, William	B. May, 1855,	
Thompson, Sarah	L. Dec. 1850,	
Thorp, Aaron, Jr.	L. April, 1856,	
Tomlinson, Elizabeth	B. Sept. 1846,	* Aug. 1847.
Tomlinson, Sarah E.	B. Sept. 1846,	
Tomlinson, John H., Jr.	B. Mar. 1847,	
Tomlinson, Ellen A.	B. April, 1852,	* Mar. 1856.
Tomlinson, William	B. April, 1847,	
Tomlinson, Phebe	B. April, 1847,	
Tower, Martha	L. Aug. 1844,	
Turner, James B.	L. Jan. 1846,	D. Sept. 1847.

Name.	Manner and date of connection.	Manner and date of separation.
Tyler, Charles C.	L. Dec. 1851,	
Tyler, Harriet N.	L. Dec. 1851,	
Valpy, Adaline	B. June, 1855,	
Waters, Abram	L. July, 1854,	
Wellock, Eliza	B. May, 1855,	
Wentworth, Benjamin	L. Dec. 1844,	D. May, 1847.
Wentworth, Harriet	L. Dec. 1844,	D. May, 1847.
Wescott, Judith M.	L. July, 1846,	D. Mar. 1848.
Whelpley, James E.	L. May, 1855,	
Whelpley, Catharine E.	L. May, 1855,	
Whitney, John G.	L. Feb. 1846,	D. May, 1847.
Whitney, Mary	L. Feb. 1846,	D. May, 1847.
Whitney, Edwin	L. Feb. 1846,	D. May, 1847.
Whitney, William C.	B. April, 1847,	D. May, 1847.
Wilder, Dea. William S.	L. Oct. 1847,	D. May, 1853.
Wilder, Elizabeth J.	L. Oct. 1847,	* May, 1849.
Wilder, Henry C.	B. May, 1855,	
Wilder, Caroline B.	B. May, 1855,	
Williams, Ann	B. May, 1852,	E. April, 1856.
Woodbury, Sophia	B. May, 1852,	D. May, 1856.
Woods, John L.	B. May, 1847,	
Woods, Susan	L. Aug. 1844,	

RECAPITULATION.



ORIGINAL MEMBERS,	30
RECEIVED BY BAPTISM,	96
RECEIVED BY LETTER,	165
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WHOLE NUMBER OF MEMBERS,	261
REMOVED BY DISMISSION,	63
“ “ DEATH,	14
“ “ EXCLUSION,	6
“ “ SECLUSION,	3
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PRESENT NUMBER OF MEMBERS, . . .	175

